

Handwritten: The True and Only Way
THE
True and Only Way
TO
UNION
AMONG
CHRISTIANS:
WITH A

DESCRIPTION of the *Divine*
Life in the Souls of Men.

Taken from the WRITINGS of

Mr. *Henry Will. Ludolf,*

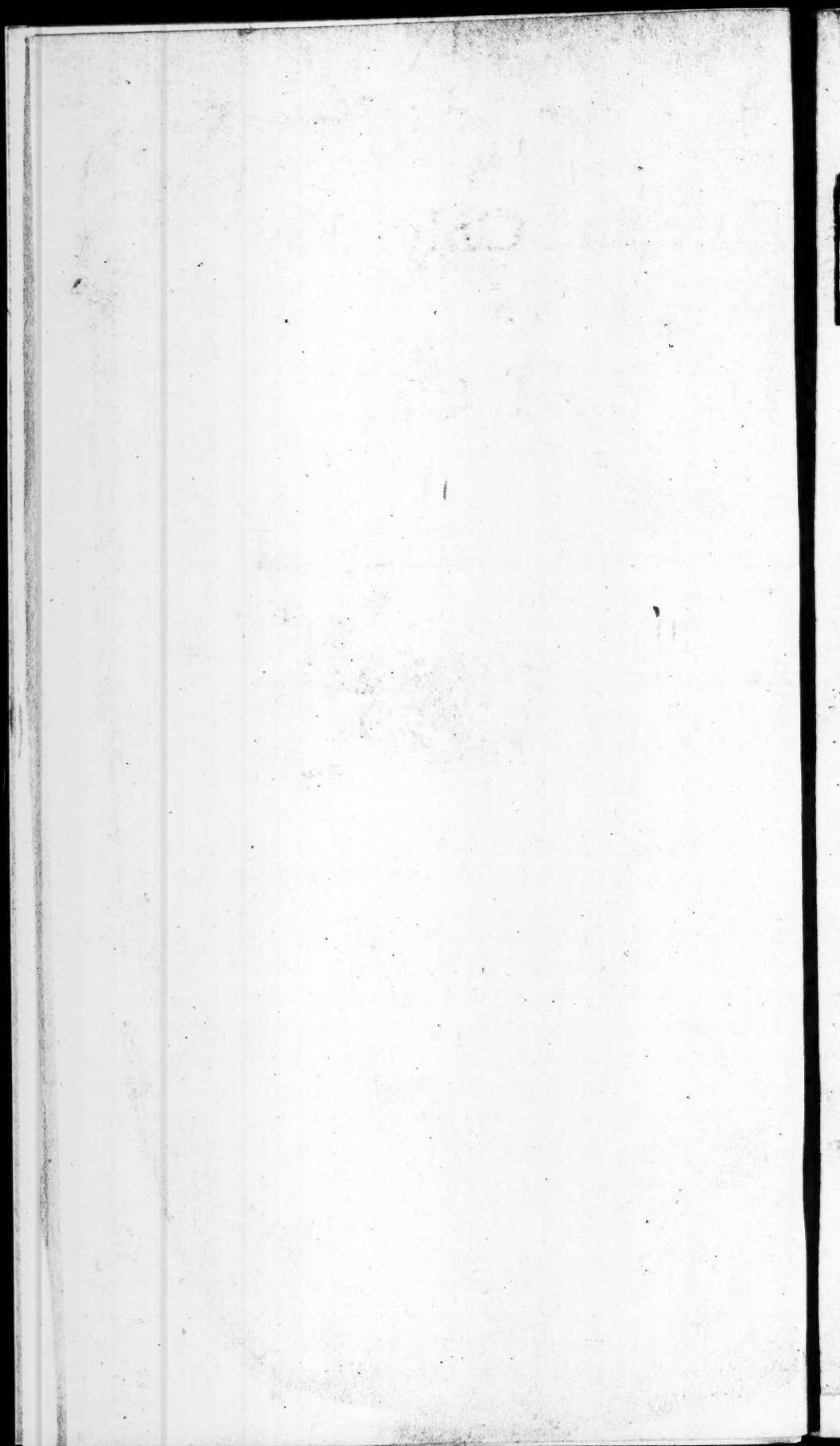
Secretary to the Late

Prince GEORGE of DENMARK.

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Handwritten:
Let plain reason be
a guide to you





THE P R E F A C E.



I may probably be expected, that something should here be said concerning the Author, to whom this Regard is paid: And I apprehend it will contribute much to the Acceptance and Success of the things proposed by him, to give a short and summary Relation of what has been published, by one intimately acquainted with him.

Mr. HENRY WILLIAM LUDOLF was, by Descent a German; but by his Travels, acquainted with many other Parts of the World. He was skill'd in many Languages, for which the Family of the Ludolfs hath been famous in Germany these many Years. He was a considerable Statesman, and for some time SECRETARY to the late Prince GEORGE of DENMARK, a Prince of peaceful and
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grateful MEMORY to this Nation. Above all, he was an excellent Christian; one that pierced thro' the outside of Things, to the very Soul and Spirit of our holy Religion. And, as this is what principally tends to recommend his pious Meditations, from which the Extracts here published are taken, I shall mention some few eminent Instances of his great Regard to the inward vital Power of Christianity, and so leave the Reader to the Perusal of what is thus put into his Hand.

Our Author was a great Student of the two opposite Principles, of Light, and Darkness: And a constant Observer of the Conflicts of these two Principles in their different Tendencies, to bear down the Souls of Men to Earth and Sensuality and Selfishness, or to carry them toward God and Perfection. Mens setting up themselves for a Rule, and seeking to serve themselves as their main End, was esteemed by him the Bane of all true Religion. To this, he imputed Man's first departure from his Creator; and this he look'd upon to be the greatest Rebellion that ever was, and the productive Principle of all other Sins and Corruptions. There are three general Heads, under which he thought all the Works of Darkness might be comprehended, viz. Self-Interest, Self-Lust, and Self-Conceit.

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And indeed, what evil Works are there, that do not belong either to a catering and laying in for Self, or to a gratifying the lustful Appetites and-Desires of Self, or to a vain Conceit and an Ambition to draw others to an undue Regard of this same Self? This it is, that hinders the Motion of the Creature toward GOD, and destroys good Will among Men.

Mr. Ludolf hearing some Talk of a Project carried on in a certain Country, for uniting several Branches of Protestants into one religious Form and Way of Worship. "Why (said he) the most effectual Way to bring about a Union, "would be first to unite People to GOD; "for then would they readily be united among themselves. But whilst that "dividing Spirit of Self-Love bears so "great a Sway in our Ecclesiastical "Transactions, we cannot possibly expect "any great and lasting Effect from an "Attempt of this Nature. What will "it signify (continued he) to exchange "one Opinion for another, and one Form "of Religion for another, if the corrupt "Bent of the Heart remains altogether "unchanged; and that Conversion neglected, which is from Darkness to "Light, and from the Power of Satan "unto GOD?

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In civil Affairs, he did not wonder at the leading Men of the World overturning one another, and injuring the Publick, nor at meaner People's falling into sinister Practices, and under-hand Dealings, when he considered the Source of all this. "How can it, said he, be expected, a Man should be truly faithful to his Country, or to his Neighbour, whilst he is unfaithful to GOD?" All this Faithlessness in Church and State, in publick and private Life, he fetch'd from the poisonous Root of a corrupt Self-Love.

By these Measures he did not only weigh the Conduct of others, but carefully guided his own. When he travelled to Judea, and to that once famous City where the Christian Religion drew its first Breath, and where it was propagated by its Author in its first and undefiled Lustre; it was not an Itch of Curiosity that made him take so many toilsome Steps, but to make some Enquiry into the State of the Churches in those Parts, and by the joint Endeavours of publick spirited Men, to help them. His Proposal for promoting the Cause of Religion in the Churches of the LEVANT, plainly shews how his Travels into those Parts were improved. With Views of this Nature, he went to Russia to Smyrna, and Constantinople,

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to Alexandria, and other Places. His Learning and Knowledge of many Languages, he thought of no further Value than as improv'd for the Honour of God, and the Good of others. When he heard a Man cryed up on Account of his Parts, and Learning, and his Skill in Languages, his usual Answer was, " But how doth he improve all this? What Use doth he make of it? How many Souls doth he bring over to JESUS CHRIST, by his Languages, and his other Talents? Whose Ends, and Interest doth he seek? his own, or his Master's? A wise Prince is more pleased with one that serves him faithfully, though in the meanest Degree, than with one placed in the highest Post of Dignity, whose Head is fill'd with Designs for carrying on his own Ends, and private Interest. Besides, if a Man had learned all the Languages of the World, yet if he should not be able to converse with his LORD by learning his Language also, all would signify nothing." He seem'd to think that the Use of Languages was not to make an ostentatious Shew of them in a Man's own Country, but rather to spread divine and useful Knowledge in other Parts of the World. With this View, after his Travels from the Eastern Countries, he published the new Testa-

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ment in vulgar Greek, to be sent into those Parts.

He was so intent upon the main Scope of Religion, that he look'd upon all outward Privileges and Forms, as of little Importance, compar'd with the Creator's being again glorified in the Creature. This was his Way of describing the main Scope of Religion. He was very sparing in extolling one Form of Worship above another, and cared not to go about arguing People out of their usual Way. By this Means, he now and then incurr'd the Displeasure of some in all Parties, particularly of those who are most short-sighted in Ecclesiastical Affairs; such as measure Religion not by what it is in its divine Amplitude, but by its Appearance to an Eye tinctur'd with Fondness and Prejudice. His Esteem, however, was not lessen'd, with those who view Religion in its essential Goodness; as it was first established by CHRIST, and not as it was afterward modell'd by Men. If some Churches did pretend to a more refined Mode, and purer Doctrine, he would have that Refinement and Purity shine forth in the Life and Manners. The primitive Faith, Love, Humility, Meekness, Self-Resignation, and other Gospel Virtues, he would have to be look'd upon as so many inseparable Companions to a Form of

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of sound Words, and to an Apostolical Constitution.

Thus, was this good Man for promoting a Spirit of universal, impartial Piety, in all Nations; not only working out his own Salvation, but diligent in contriving for, and endeavouring the Salvation of others: Yet after all, he esteemed himself so much an unprofitable Servant, that in his last Sickness he desired the Minister that prayed with him * to beg Pardon particularly, “for his not having been faithful enough in the Service of GOD, and of his Fellow-Creatures.

He went through great Pains of Body, and through such Tryals and Conflicts of Soul, as are little known to the Christians of this Day. “People have now found out a Way to Heaven so easy, (says the Writer of Ludolf’s Character) and so free from Temptations, that it seems altogether different from what it was of Old, when it was called a narrow Way, and preach’d up as such by those that first established the Christian Religion. Our modern Christi-

* Mr. Boehm, Chaplain to the late Prince George, from whose Funeral Sermon for Mr. Ludolf the Account here given of him is taken.

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*“ans have cleverly dropt the harsher
“Doctrines of Mortification, Contrition,
“Compunction, inward Sorrow,
“and spiritual Combat, and all that
“belongs to their taking up a Cross;
“and have modelled Religion at last into
“a Mode, wherein it begins to appear
“fashionable, and so may in Time
“be lik’d by the profaneſt Worldling that
“can be.*

There is too much Juſtice in this Observation; and great Need there is of the utmoſt Endeavours, to draw Mens Attention more to the ſubſtantial and vital Parts of Chriſtianity. GOD grant that the publiſhing ſuch things as theſe may conduce ſomething, toward promoting the divine Life in Men! With which it is alſo greatly deſirable, that all inwardly ſerious, and true-hearted Chriſtians, might agree in ſome ſuch Scheme, as that which our Author has rightly judg’d to be the Intereſt of the univerſal Church; and that they might find out ſome Ways of more eaſily and thoroughly knowing one another, and of promoting and ſtrengthening their common Intereſt. There are no ſecular Party Views, that deſerve with this to be compar’d, or ſo much as named.

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The True Way to

U N I O N

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CHRISTIANS:

Taken from Mr. Ludolf's *Considerations on the Interest of the Church Universal.*

I.



HE Interest of the *Church Universal*, doubtless consisteth in raising, enlarging, and adorning that *mystical Building* which is called the *City of God*. As *real Christianity* spreads and improves, or shrinks and decays, the universal Church

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may be said either to flourish, or decline. This real Christianity lieth in following the Steps of our SAVIOUR, and copying out his Temper and Behaviour in our Lives, as far as we are enabled by divine Grace. True Christianity is a *Resemblance* of CHRIST, the *Restorer* of GOD's *Image* in the Soul of Man, and the *Author and Finisher of our Faith*. Now the more there are that resemble CHRIST, the more fully is the glorious END of his *Gospel* answered, and the Church Universal is enlarged; and the nearer they come to their Original, the more is the Church adorn'd and rendered glorious.

II.

Those Notions of Christianity must therefore be look'd upon as very *low* and *mean*, which would make the Christian Religion to consist in outward *Forms* of *Worship* merely, or in a particular *Set* of *Opinions*; and in thinking that Heaven is to be stock'd out of one *particular Church* only, or out of one *Sect* and *Party* of Christians. This false Supposition hath betray'd many into very unchristian Courses against those that differ from them, in *Form*, and *Party*. The Effects produc'd hereby, are very deplorable. A Remedy has been sought for by many pious Souls, who have made it
their

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their Study to reconcile outward Differences. But Experience shews how fruitless such Endeavours are. It would not signify much, if all the Men in the World were brought to use the same external Form, and Expressions, in their Belief and Church Service, should they continue all the while Slaves to Sin, and abide in the Kingdom of Darkness. But *Holiness* or *real Christianity*, sincerely pursued in every particular Church, would bring People over to that sweet and heavenly Temper, to which *Jarring* and *Disquiet* is a perfect Stranger.

III.

It is my Opinion, that a much better Way to Peace may be found, than by compiling *Confessions* to be received by all Churches, and arguing for or against this and the other Set of *Tenets*. Rather let those that differ, vie with one another, who can produce *most Instances* of such Souls as in their several Churches have attained to the glorious *Renovation* of God's *Image* in the Heart: Such Souls as are endued with that *Faith*, which *overcomes the World*; and by which *CHRIST dwelleth in us*, enabling those that receive him to become *Children of God*. They who are become *new Creatures* in *CHRIST JESUS*, and are united
with

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with him who is the *Head* of the *Church*, need not busy themselves about a *Confession* to unite and keep them together: They are all heartily united already; and live, as it were by one *common Soul*, like the Christians of old.

IV.

The Number of them that are united on this Foundation, is indeed very small. Yet *some* there are, scattered up and down, whom God in his infinite Mercy hath appointed and reserved to be a *Salt* and Cement in the Earth. These few ought to be more *abundantly thankful* to that Goodness, which hath so mercifully distinguish'd them from the corrupt Mass. And this their *Thankfulness* will best shew it self, by endeavouring to benefit *others* by what they have received. The greater Gifts they have received from the inexhaustible Divine Treasure, the more should they be concerned to advance the Glory of so liberal a Giver. Wherefore the aforesaid *Proficients* in real Christianity, can hardly make any better Return to Heaven's Favours, whilst they are here on Earth, than by heartily bestirring themselves to communicate unto *others* that *Divine Nature* whereof they themselves have been made Partakers.

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After these Premises, I infer, that the *Interest* of the *Church Universal* might be happily promoted, if there was a suitable Care taken about the Qualifications and Lives of those that *minister* in holy Things; and about the forming of *Schools* and Places of *Education*, so as to promote real Piety. Let Preachers, instead of railing at one another, make it their *only Business* to preach Faith and Repentance. And when People of differing Persuasions fall into Company, let them avoid *Controversy*; and talk more upon Subjects that are *owned* in *Theory*, but not suitably applied to *Practice*. Let those that have such Minds and Spirits, that feel the inward Power and Love of Religion, *settle a Correspondence* with one another, and advise and encourage and strengthen each other's Hands, in thus promoting real Christianity. These Things deserve a careful and distinct Consideration.

VI.

I. Let those that are in Authority, or that have any Influence in such Matters, study all possible Means to provide such GUIDES for the People, as have *themselves* the *experimental Knowledge* of
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the above-mention'd *real Christianity*. Persons that have not themselves recover'd Life by CHRIST, will hardly be able to explain, and duly to lay before their Hearers, what is that *old Man with his corrupt deceitful Lusts*, that must be *put off*; and what is that *new Man* which Eph. iv. 22, 24. after GOD is created in *Righteousness and true HOLINESS*.

What it is to be *dead* with CHRIST; and what, to be raised to Newness of Life. In these things true Repentance and Faith do consist: And these two Heads are insisted on by St. *Paul* as the main Ingredients of Salvation, and an unfeigned Conversion. Learned or florid Discourses, without this Foundation, will avail little or nothing toward enlarging the Kingdom of CHRIST: They may perhaps gain some Credit to the Preacher, and fill the Hearers with some fine Notions; but they will not make real Christians. Nay, tho' they should convince the Auditory of the Advantages of a good moral Life; yet will little be done in Reality whilst the Principle of *Disobedience, Selfwill, and Self-love*, continue the unhappy Spring of the Heart. There is a vain *conceited Morality*, which is far enough from being that *Righteousness of GOD*, which is the great *Scope* of the Gospel. Such Moralists set up their *own Righteousness*, for want

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want of due Instruction about the deplorable State of *Corrupt Nature*, and the great Necessity and glorious Advantage of that *new Birth* which is from above, and *formeth* Gal. iv. 19. **CHRIST in us.** 'Tis by this means that Men are brought to the *Righteousness* of God, which is by *Faith in CHRIST*, *Phil.* iii. 9.

The Preachers of Religion should be such, as can say with St. *Paul*, *Be ye Followers of me, even as I also-am of Christ.* At least, there ought to be the utmost Care taken, that none be set up or encouraged, who may bring a Reproach upon good *Doctrine* by their bad *Examples.*

VII.

2. That such a Ministry may be had every where in the Church of Christ; all *Places of Education* should be so ordered, that a *solid Foundation* for true *Wisdom* may be *laid there.* That is, by inuring Youth to *Exercises of Piety and Devotion*; that they may betimes come to have a sincere Regard to him, who is the Fountain of a sound Understanding, and of substantial Wisdom. It is for want of this, that we find so vast a Number of *Scholars* useless, or hurtful, with all their Knowledge: They make *Fame* their great End, rather than the Glory of God, and
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the Advantage of their Neighbour : They seek to be versed in hard Authors, rather than in the *plain*, though most *important* things of Scripture : They are not duly concerned, in acquiring *first* an experimental Knowledge of the great Difference between living to God, and living to *ourselves* ; and *then* influencing their Fellow-Creatures also, with a Sense of so noble a Truth. I have met with some, that took more Delight in giving an Account of an *old Manuscript*, than in *turning a Soul* from the World to Heaven. Which plainly shews they were altogether Strangers to the Worth and Excellency of Souls, since they took so little Pains to reclaim them.

Nor is it probable, Heaven's Interest should be heartily espoused by those, with whom the *Love* of the *World* bears the chief Sway. Providence hath wisely ordered it, that Men should be disappointed in their Ends, when they give up themselves to make *that* of their Religion which it was never design'd for. Some have grievously smarted for their Vanity, in affecting the Name and Reputation of *vast Scholars* ; and have become utterly unfit for thinking right *themselves*, whilst they have been wasting their Lives in stuffing their Brains with *other Mens* Notions.

VIII.

3. Instead of railing at one another, and preaching *Hatred* in the Room of *Love* and *Charity*, the Clergy of all particular Churches should make it their only Business to preach *Faith* and *Repentance*. In this they would shew more of an Apostolick Spirit, and would reap more *Fruit* from their Labours. I have often wondred at their taking more Pleasure in making Profelytes to their Church, than in turning their Flock from *Earth* to *Heaven*, and from the *Slavery* of the Prince of this World, to the glorious *Liberty* of the Kingdom of God.

He that hath a Tenderneſs for the Persuaſion he profeſſeth, ſhould not encourage vicious Worldlings to come over to it; ſince a great many well-diſpoſed Souls, ground their Eſteem of a Church, upon the Number of good Patterns of Piety which that Church affords.

Upon the whole, it is the Intereſt of thoſe that would raiſe their Church, and Persuaſion, to a greater Luſtre and Dignity, to ſee that it be clear'd (as far as lies in them) from the common Corruptions that have ſpread themſelves through all the Parties of *Chriſtendom*. Their Emulation ſhould be, to have all Chriſtian
Virtues

Virtues shine brighter in their own Church, than in any other.

IX.

4. When People of differing Persuasions fall into Company, they should avoid *all manner of Controversy*. Men are seldom bettered hereby; but their Animosities are often enflam'd to a higher Degree. Most People think it a lessening their own Reputation, and that of their Master's, if they should yield but one *Titte* of their Scheme of Religion, and of the System of Divinity they have received from their Fathers: Whereas, frequent Good is done even upon Men of a *differing* Persuasion, by declining controverted Points, and grounding the Discourse upon Things *generally* allow'd; that is, upon Matters *owned* by all Parties to be essential to Salvation, tho' practis'd by very few.

It is a Presumption to set about demonstrating how *Three* are *One*, or *One* is *Three*; both Parties having run themselves into Inconveniences by their Explications of the *Mystery* of the ever-blessed Trinity. It stands us in more stead to know experimentally that we are *One* with Christ in God; (and to enjoy the Happiness of that Peace which passeth all Under-

among CHRISTIANS. 11

Understanding, as the blessed Product of that Union ;) than to know the nicest Distinctions that busy Men have contrived about the Mysteries of Salvation.

X.

5. Those *Few* that know CHRIST aright, may endeavour to *get acquainted* ; and if distant, may *settle a Correspondence* with one another on account of *carrying on the Work of Religion*. By those that know Christ aright, we are to understand those that know him as the *Power and Wisdom* of GOD in the Faithful, (1 Cor. i. 24.) and by this Knowledge have a Sense of *eternal Life* springing up in them (John xvii. 3) and thus have attained to the blessed Experience of being *one Spirit* with Christ. (1 Cor. vi. 17.) If such Persons were to maintain a *Correspondence*, it would not only prove a mutual Comfort and Encouragement to themselves, but they might also confer with one another, about promoting the common Interest of Christ against the Kingdom and Power of Darkness. That is, against all the Delusions which the Slaves of that miserable Kingdom are under, and by which they are continually thwarting the good Designs of the Heirs of the Kingdom of God. In the meantime, let every one make it his main Business

siners to strengthen the *Weak* of his own Persuasion, and to rescue *them* from perishing that are upon the Brink of Destruction. By such Endeavours, great Advantages would be added to the Church universal in Time; every Congregation contributing what they can toward building up the *Walls of Jerusalem* on their Side.

XI.

If these few *plain Rules* should prove successful, to retrieve the Cause of Religion in this deplorable Age, and under the Blessing of God should gain Ground; then would the meek, peaceable, heavenly Spirit of CHRIST, soon dethrone the broiling, haughty, and contentious Spirit of *Satan* in Peoples Minds. Then would they hasten, without Shyness or Impediment, to *brotherly Love* and Embraces; whilst the turbulent Opposers of *Love and Union* would be left to fret away by their so much beloved Envy and Sourness.

It is a happy Sign of our Growth in the Love of God, when his *Mercies* bestowed upon *others*, rejoice us *as much* as if we had received them *ourselves*. It is a Sign we have obtained *Peace* with God, and that *his Interest* is become our *own*. True Humility makes us think the smallest Favour to be more than we deserve

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deserve: And therefore we can never envy others, if they have received *more*; nor repine at our own Condition if we have received *less*. True *Humility* fits us for all *other* Gifts and Graces. The greatest of these, is *Love* and *Charity*; which is the *fulfilling* of the *Law*, the more *excellent Way*, and the *Bond* of *Perfection*, comprehending in itself all other Commandments. 'O LORD, teach me the great Lesson of *true Humility*! that I may never be *puffed up* by any of thy Gifts; and that I may not *envy* my Brother, if thou bestowest more upon him, than upon myself. Destroy in me that hellish Principle of *Self-Love*, which defileth the *best* of thy Gifts; and give me true *Humility*, which exalteth the *meanest* of thy *Servants*.

XII.

Some Passages out of Macarius.



“ WE have not yet put on the
“ new Man, which is created
“ after God in *Holiness*, be-
“ cause we have not yet put
“ off the old Man, which is
“ corrupt according to the *Desires of De-*
ceit.

" *ceit.* We are not yet transformed by
 " the *Renovation* of our Mind, because
 " we continue in Conformity to the
 " World, by the *Vanity* of our Mind.
 " We are not yet become a Temple of
 " God, and a Habitation of the *Holy*
 " *Ghost* ; because we are still a Temple
 " of *Idols*, and a lurking Place of *wicked*
 " *Spirits*, by the strong Bent of our Souls
 " to *Passion*. We are not yet become
 " Heirs of God, and joynt Heirs with
 " CHRIST, because the Spirit of *Servi-*
 " *tude*, and not of *Adoption* reigns in us.
 " We are not glorified with CHRIST,
 " because we do not *suffer* with him.

" There is a great Difference between
 " *real* Christians, and the rest of Man-
 " kind. *Real Christians* have their Mind
 " and Understanding always in a *heaven-*
 " *ly* Disposition : Eternal Blessings are
 " always in their Sight, by Reason of
 " the Communion and Participation of
 " the Holy Ghost. They are born of
 " God from above, and dignified to
 " be God's Children in Truth and Pow-
 " er. After much Labour, and Time,
 " they arrive at a Settledness, Steadiness,
 " and Comfort ; ceasing to be sifted and
 " tossed by fickle and vain Thoughts.
 " In this they are better and greater than
 " the World, because their Understand-
 " ing rests in the *Peace* of Christ, and
 " the

among CHRISTIANS. 15

“ the *Love* of the Holy Ghost; as the
“ Scripture speaking of such faith, *They*
“ *are passed from Death unto Life*. Where-
“ fore, the Difference of Christians from
“ the rest of Men, doth not consist in
“ *Form*, and outward Appearance; but
“ by the Renovation of the Mind, by
“ the Tranquillity of their Thoughts, by
“ the Love of their LORD, and by a hea-
“ venly Longing, the *new Creature* of
“ Christians differs from all the Men of
“ the World.



*A Description of the Divine
Life in the Souls of Men; ta-
ken from Ludolf's MEDITA-
TIONS.*

I.



OUND Reasoning may
convince a Man of the *Love-
liness* of the new Creature,
and of Holiness; but all the

Reason in the World cannot *produce* the
new Man: Nay, often our corrupted
Self-Will worketh the stronger, the more
we argue against it. For, as long as we

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seek

seek by Reasoning *only*, to work ourselves into God's Friendship, we undermine the chief Gospel-Mystery, *viz.* God's infinite Love in giving his SON to restore such Wretches to his Favour; *reconciling us to himself by JESUS CHRIST*, 2 Cor. v. 18. We are not yet in him, nor raised with him, much less advanced to his *heavenly Places*, whilst we are not persuaded that all things are of God, who reconcileth us to himself by CHRIST. Happy are they that have received the *Ministry of Reconciliation*, and go about it humbly, chearfully, and faithfully: They will find such Satisfaction in it, as will serve for an experimental Commentary upon that Text, *My Meat is to do the Will of him that sent me.*

II.

It is an unaccountable Boldness to *reason* against him who hath given us our Reason; and to undermine his *Authority* by those very Powers, which were design'd to promote his *Glory*,

I had rather experimentally know and taste the Effect of the heavenly Food, than quarrel with my Brother, which of us hath the best *Notion*, either of the *Nature* of this Food, or of the *Manner* how it is convey'd into the Soul.

III. In-

III.

In the Article of *Predestination*, it is far more agreeable to the infinite Goodness of God, to say, -- that Man will not lay hold on the *tender* of Grace, than to say, -- that God will not *give it*.

It is hard to think of *Grace* in such a Manner, as that *good Souls* should ascribe nothing unduly to *themselves*: and that they should also avoid flinging the Blame upon God, of so many *wicked People* continuing in Darkness. But the more any Person is drawn unto God, the rather he employs his Thoughts about the Excellency of God's Mercies conferr'd on him, and about his own Unworthiness to receive them. He wisheth, and seeketh to improve them to the *Giver's* Glory; rather bemoaning his Sloth and Ingratitude, (that he who hath received so much, yet hath done so little for God) than breaking his Brain about the *Reasons* of the Damnation of *others*: Nor dare he allow himself in a presumptuous judging of the *Ways* and *Methods* of God about them.

IV.

In the Prophet *Haggai* God says, *I will shake the Heavens, and the Earth, and the Sea, and the dry Land; and I will*

shake all Nations, and the Desire of all Nations shall come, and I will fill this House with Glory, Hag. ii. 6, 7. These Words, as they relate to the Operations preceding our LORD's coming in *human Nature*; so they may no less be applied to his coming in his *spiritual Dispensation* into the Hearts and Souls of Men; both being preceded by dreadful Shakings, and terrible Judgments. This is experimentally felt in the Work of Conversion, before CHRIST be manifested in the Soul. What great Commotions, Doubts, and Perplexities do many pass through, before Christ, the *Hope of Glory*, be revealed in them? And how long is it, in some Cases, before the Mind comes to be settled, after so violent a Storm, on a sure and unshaken Foundation?

V.

FAITH is the Life of the inner Man. The Embrio, or *beginning* of this spiritual Life, consists in believing the *Remission of Sins* for CHRIST's Sake, and the Communications of *Grace* and *Strength* to follow him, and that this Pardon and Strength will be granted to *me*. The Progress or *Youth* of the spiritual Life is, when I find my Desires after CHRIST grow more strong and fervent, and I am put upon all Manner of Activity and Diligence in
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the Ways of Religion, from that *Light* which is the continual Impulse of the new Creature. The *Maturity*, or compleater Age of Faith, is known by its Energy and Establishment; when CHRIST by Faith overcomes *Hell* and *Death* within us, and fixeth the Heart immoveably, and filleth the Soul with the *Fulness* of God.

VI.

The END of *Christianity*, and of the whole Work of Redemption, is, - That GOD may again be glorified in the Creature. This is express'd variously, but very clearly and strongly, in *Scripture*.

Rom. vi. 22. *Being made free from Sin, and become Servants to GOD, ye have your Fruit unto Holiness, and the End everlasting Life.*

2 Cor. v. 15. *He died for all, that they which live, should not henceforth live unto themselves; but unto HIM who died for them, and rose again.*

Gal. i. 4. *He gave himself for our Sins, that he might deliver us from this present evil World, according to the Will of GOD and our Father.*

Titus ii. 14. *He gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.*

1 Tim. i. 5. *The End of the Commandment is Love out of a pure Heart.*

Heb. xiii. 12. *JESUS, that he might sanctify the People with his own Blood, suffered without the Gate.*

1 Pet. ii. 24. *He bare our Sins in his own Body on the Tree, that we being dead to Sin, should live unto Righteousness.*

The Design and ultimate END of GOD's infinite Love in our Creation and Redemption, is *his Glory in our Happiness.* A pure Heart and spiritual divine Nature is required of Necessity to that *intimate Union*, by which GOD lives in us through CHRIST, and we in him, unto all Eternity.

VII.

People would fain go to Heaven, but are unwilling to go in CHRIST's Way. Those that will go to Happiness THROUGH CHRIST, must learn all the hard Lessons he hath enjoined. They must believe in a CHRIST *slain and crucified*, by the Rulers of this World: They must take up *his Yoke*, and must learn of him to be *meek and lowly* in Heart: They must practise the Duties of *Mortification and Self-denial*, so highly recommended by him: They must bear the *Contempt* of the World; must love *Christ's Cross*; and follow his *Footsteps*, as he hath left them

them a Pattern. This, this it is that makes CHRIST an unwelcome Guest, to the nicer Sort (alas! for them) of our *modish Christians*. Yet there is no other Way to GOD, but this Way THROUGH CHRIST.

VIII.

The true Christian hath CHRIST always in his Thoughts, as the SPRING, PATTERN, and AIM, of all his Actions. The more we *live to* our selves, the more we entangle our selves in Corruption, Disquiet, and Misery: The more we *deny* ourselves, and endeavour to live to GOD, the more we enjoy Comfort and Happiness. To live to GOD, is to please that incomprehensible bountiful Master, who reckons it an Enjoyment of his own Glory, when he makes his Servants partake of it. A high Proof, this, that *Selfishness* is a Principle opposite to God's Nature. And shall we think much of devoting our whole silly Life, to the glorifying of him, who hath such *Propension* as well as *Power* to glorify those again, that are willing to direct and refer all to him only?

IX.

In Disputes about Religion, I cannot find the Disputants are so much concern-

ed, who shall get to Heaven soonest; (I hope they all own CHRIST to be the only way;) but they rather quarrel about their Advantages and Accommodations in their travelling to that better World. A mighty to do they make, which of them have the best *Means* and *Helps*, and who shall have most *Provision* for their Journey. Yet, all this while, if you watch their Life and Conduct, they rather tread the Path that leads to Destruction, than that which leads to Salvation. Their Ways are generally more conformable to the Humour of the Prince of *this World*, than to the Laws and Example of CHRIST.

X.

The Beauty of our Souls consists in their *Resemblance* to CHRIST. This Resemblance is obtained by those inward Manifestations whereby a Soul is transformed into CHRIST's Image and Likeness. A Soul which hath been exercis'd by great *Sufferings*, and is conformed to CHRIST's Obedience by holding out under them, is a dearer Object unto God, than a Soul which finds and goes on in a *smoother* Way. The more *Obedience*, the more of CHRIST; who tho' he was a *Son*, yet *learnt Obedience by the Things that he suffered*. There is no great Obedience in doing the good Works, which
GOD

God enables us to do with *Ease*, and without *Opposition*: A Soul that loves God never so little, will find more of *Reward*, than *Labour* in these.

XI.

It is a strange thing we should be afraid of *Crosses*, after we are convinced of their Usefulness toward breaking the *Bent* of our own *disorderly Wills*, and the *purifying* of our Soul from *Sin*. When I was troubled with the *Stone*, I did not scruple to trust my self in the Hands of an *Operator* *, and to undergo the most painful and hazardous Cure of *being cut*. Why should I then fear to put my self under the Discipline of God? or repine at any Suffering which he may think proper and necessary for destroying the *Body of Sin* and *Death*? If I loved God above all things, Sin would afflict me above all things; and I should leave it intirely to the most merciful and Almighty *Physician*, to use what *Method* and *Means* he saw fit for my *Cure*.

* The Author was *Cut* for the *Stone* at *London*, in 1694. and in 1698, he travell'd. to the *Levant*.

XII.

In the *new Life*, where Spirit, Soul, and Body are *sanctified*, God rules in all the Powers and Faculties both of Soul and Body: And where he rules, there is his *Kingdom*; and in that Kingdom there is *Freedom* and *Happiness*. On the other hand, whilst Men are in an unregenerate State, Reason and Will and Passions are all enslaved by the *hellish Tyrant*. The worst of this Case is, that the more Sinners are flattered with the Hopes of *Liberty*, the more dreadfully they are deceived; and at last more cruelly tormented. There cannot be any thing more true, than that Declaration of God's Word; *There is no Peace to the Wicked*, *Isai. lvii. 21.*

XIII.

God could overcome Satan in one Moment in us: But his infinite Wisdom rather chooses to manage our Salvation *gradually*, that the greater Shame may fall upon the great Enemy of his Glory. God carries on his Work in so deep and secret a manner, that none can see, no not Satan himself, how the Soul is begotten to a *lively Hope*, or how CHRIST is *formed* within us. There are Emanations from God inaccessible to any Creature,

ture, but yet influencing every Creature with that Life which it enjoys. A Soul that is *born from above*, is secretly and powerfully impregnated with the TRUTH and LOVE of GOD, and with all Righteousness and Holiness.

XIV.

It is an eminent Degree of GOD's Grace, if a Man be brought to prefer the *Will* of GOD to his *own Prosperity*; and to hold to this, upon a Persuasion that the Will of GOD is the *only good and holy Will*. Till a Man arrives at this Pitch of Grace, he is not fit to be made Partaker of GOD's Glory. But Grace, and Glory, are both the Gift of GOD.

Some plead for their allowed *Infirmities*, saying, *we cannot be perfect*; and this they make a Cloak for their Impenitence. Others too indiscreetly preach up the Study of *Perfection*, and thereby ensnare themselves and others into spiritual Pride and Conceit.

XV.

What a vast Difference is there, when we work *our selves*, and when GOD works in us! This is most evident in our *Prayers* to GOD; and also in the Effect of his *Truths* upon us. One Word which the heavenly Teacher speaks to a Soul, thereby

enabling it to discharge the Duty of a faithful Servant, is better than a thousand *Commentaries* of Men.

He that heartily seeketh God, is already found by God: Who should ever be considered by us, as the *Spring, Help, and End* of all our Actions.

XVI.

A faithful Servant is not contented to know only *WHAT* Business his Master hath for him to do, but he will also take his *Master's* Directions *How* to do it. If God puts a good Design into our Head, we must apply to him for Direction also *how* to accomplish it. If with due Humility we consider, we have neither *Strength* of our own to do it, nor *Wisdom* to do it well, we shall learn to cast our selves wholly upon *Him*; and then our Works are done *IN* God, and are like to bear everlasting Fruit.

XVII.

The *Flaws* in our good Actions, are very useful to humble us, and to exalt God. The more sensible we are of these, the more God is exalted, provided we be not unduly sunk and discouraged. The greater my Failings are, the more is that Mercy to be adored that will work thro' so much *Frailty*.

But

But we often want Strength to correct our Failings, and to practise what we know, because we are not thankful enough for that Knowledge God has given us. Were we more grateful to God for bestowing Knowledge upon us, he would further and better enable us to *act suitably* to that Knowledge.

This will lead us to adore the unspeakable Goodness of God, that he should *reward* us for the Good which He himself enables us to do. The *Inclination, Direction,* and *Power* we have to do Good, is His. The Pleasure of *having done* it, is a great Reward; and the *Wisdom, Ability,* and *Opportunity* hereby gained, for doing *more Good*, makes the Reward still greater.

XVIII.

No Desire is allowable in a Child of God, but what is subservient to his Desire after *Holiness*. For this is the Will of God, even our *Sanctification*. He therefore that desires Holiness, desires the Will of God should be done, which is the noblest of our Desires and Wishes.

It is the Speech of the *Heart* only that is acceptable to God. Bare *Words* are too *outward*, and the Strength and Spirit is often lost, by Care about Language.

What

What we ask of GOD in CHRIST's Name, that is, in a *Frame* and *Temper* of Mind like his, will certainly be given to us; because GOD delights in the Image of his SON. But before we have *put on* CHRIST, we cannot be said to *ask in his Name*; because in Scripture-Sense, the *Name* and the *Nature* of a thing are the same. And so may be understood the *New-Name*, Rev. ii. 17. and *GOD's Name*, Ch. iii. ver. 12.

XIX.

A great many read the *Bible* with a Design to be more *learned*; but few read it with a Design to be more *humble*, *pious*, and *heavenly-minded*. When GOD is pleased to speak to the Soul, it is not by bare Words, but by a *real Power*, and a Communication of his Light, Life, and Love. Happy are those Souls that are pure and refined enough to understand GOD's Language.

XX.

A Christian Behaviour under *Crosses*, consists in patiently bearing them; and under *Comforts*, in keeping up a Sense of his being unworthy of them: He who is a Christian indeed, will never think that he can shake off the *one*, or deserve the *other*: But still wisheth that *both* may

may work together, for effecting and establishing the *main End* of Religion in his Soul; namely, that *Self-will* and *Self-love* may be overcome, and God more and more lov'd and trusted by him.

There is no Affliction so *great*, but God hath a *Remedy* against it: And there is no Affliction so *small*, but the stoutest Man may *perish* under it, if he be left of God.

XXI.

A *Prophet* foretelling Futurities, and proving his Mission by *Miracles*, hath no contemptible Gift conferr'd upon him: But is far less in the Eye of God, for all that, than one who by sincere *Resignation* offers up himself intirely to God, and out of pure Love to his Great Master *cheerfully suffers* whatsoever he thinks fit to lay upon him. It is not the *Man* that works the Miracle, but the *Power of God*: And it doth not argue the *Wisdom* of Man to know future things, but comes from a higher Wisdom, *freely influencing* his Understanding. Whereas the Duty of a *cheerful Resignation*, cannot be attained to without the *Concurrence of Man's Will*; and consequently cannot be without an hearty Reformation of all the Faculties of the Mind. This Change
of

of *Nature* must needs bear a nearer *Re-semblance* to the Image of *God*, than the Gift of *Miracles* and *Prophecy*. Nor is any *Prophet* sure of his *own* *Salvation*, but by the Principle of *Faith* only, whereby he serves his Great Master with *Humility*, *Love* and *Faithfulness*.

XXII.

The more we *strive* to do the Will of *God*, the more our Soul is strengthened to do it in an *higher* Degree. The gracious Influence of his Light and Spirit, increases and gathers Strength, by the *good Use* we make of what we have received. At this rate, *God* is both the *Guide*, *Strength*, and *Reward* of those that do his Will.

XXIII.

The carnal Will of the *Old Man* moves continually toward its own Centre, the *Earth*, from whence the *Flesh* took its *Rise*. The spiritual Will of the *New Man* hath its Centre too, toward which it continually moveth, that is *God*, who by his *Word* hath created the new Man, and inspired him with a *divine Will*. The Collision of these *two* opposite Wills moving contrary ways, one upward, and the other downward, causeth that fierce
Combat.

Combat betwixt the *Flesh* and the *Spirit*, of which the Scripture speaks at large, and which daily disquiets the spiritual Pilgrim in his Way to Rest and Happiness.

XXIV.

Four Things are required for gaining the Victory in a spiritual Combat. (1.) An intire *Distrust* of our own Strength. (2.) An intire *Reliance* upon the Power of CHRIST, whose Strength is most manifested when we have least of a Sufficiency in *our selves*. (3.) A good Use of our *reasonable* Faculties, and a watchful Restraint of our *bodily* Senses. (4.) A patient *Constancy* in Prayer and Supplication.

XXV.

It is an excellent Prayer recorded, 1 *Theff.* v. 23. I pray God your *whole Spirit Soul and Body be preserved blameless unto the coming of our LORD JESUS CHRIST*. But the original Text may be also rendered in this manner; -- That your Spirit Soul and Body *be preserved blameless in the Presence of CHRIST*. As if it had been said, That CHRIST, after he is once formed within you, (*Gal.* iv. 19.)

19.) may preside over all the Faculties of Spirit Soul and Body, and by his constant and *immediate Presence* may direct and influence all your Actions. Thus we are taught to ascribe the *Preservation* of the new Creature, intirely to CHRIST, as well as the *Beginning* of it.

XXVI.

The *Foundation* of GOD standeth sure, having this Seal: *The Lord knoweth them that are his*: And, *Let every one that nameth the Name of CHRIST depart from Iniquity*, (2 Tim. ii. 19.) Herein the Apostle lays down the *Terms* of the Covenant of Grace betwixt GOD and the Soul. On GOD's Side it is thus express'd; *The Lord knoweth them that are his*; that is, he carefully looks after them, he protects and maintains them, he healeth, and leadeth, and loveth them; the Knowledge GOD hath of Men being altogether an *affectionate* and *paternal* Knowledge. But then we ought to answer all the Kindness of our LORD, by a suitable Return of Love and Obedience; which is thus express'd, *Let every one depart from Iniquity*.

XXVII. The

XXVII.

The natural Man placeth his Misery in *outward* Troubles and Afflictions: A Christian reckoneth his Misery to lie in that *unfaithful Temper* of Mind, which makes him slothful and inconsistent in the Work of his LORD; and too often and eagerly sets him on his *own Work*.

A truly faithful Soul rejoiceth rather in *Faithfulness* it self, than in the Reward which is annexed to it.

XXVIII.

The *Unfaithfulness* of a Servant toward his Master consists (1.) in *neglecting* him; (2.) in being *ashamed* of him and of his Service; (3.) in *appropriating* his Master's Goods to himself, and using them as if they were *his own*. The same will hold if we consider the Relation Men bear to GOD, their Great LORD and MASTER.

XXIX.

Many pretend they *love* GOD, and yet care not how little they are in his Company. Yea they love that Company best, where GOD is shut out and neglected; and where they are *ashamed* to own him,
and

and are constrained to use their Gifts, as if they were *their own*, not their LORD's.

XXX.

It is more blessed to give than to receive. The Nature of true Love is, to diffuse and to communicate it self, even as GOD who is LOVE doth communicate himself. The nearer a Soul is transformed into the Likeness of *divine Love*, the more Joy there is in *communicating*: Such will take more Pleasure in *giving* to others, than *receiving* from them. The Joy increaseth with the Gifts bestowed.

XXXI.

No Body is saved by his *Sect* in Religion; but many are lost by relying too much on the Goodness of their *Sect*. Sects are busy about the *Form* and *Modes* of the *Means* of *Grace*: Whereas, true Christianity consists in the *real* Operations of *Grace*, and in a practical Improvement of the *Means* enjoy'd. There are more Subjects to *Antichrist*, than to CHRIST (as we have Reason to fear) in the best Churches. And some few Subjects may be left to CHRIST, in the worst Churches.

In our natural State of Corruption, we would not have any one *better* than ourselves;

selves; and so we are apt to believe, that none are better in the *main*. From this Principle flows Peoples suspecting others to be guilty of those Faults which they are guilty of themselves.

XXXII.

We despise many a thing, because it doth not agree with our particular Fancy. We cannot look upon its Goodness with an Eye of *universal Love* and *Wisdom*, because it doth not suit our particular Taste and Judgment. And yet, *bitter* things are more grateful to some Palates, than the *sweet*; and GOD hath placed more Usefulness in them.

It is a common Fault, that we *under-value* the Gifts of others, even those that are spiritual, if they be *different* from our own; tho' the wise Disposer of all hath his Ends in bestowing them: He knoweth best, in what manner every Servant ought to glorify him. It is *Pride*, and *Disobedience*, to covet the Gifts of others; however we may flatter ourselves, and fancy it is all out of pure Love to GOD. A faithful Servant leaveth it wholly to his Master, which Way he shall be pleased to employ him: For though he delighteth to work in his Master's Vineyard, yet doth he so love his Master,

that to see his Business done, is a very great Satisfaction, whoever hath a Hand in it. He rejoyceth in his Master's Prosperity, because he hath no separate Property or Interest. At this rate, the Children of GOD have a Glimpse of that Happiness spoken of by their LORD: What is *mine*, is *thine*. And, on the other Hand, it will hold too; What is *thine*, is *mine*.

But so far are some beguiled by the Craft of *Satan*, that, under a Pretence of seeking GOD's *Glory*, they rob him of what is his, and ascribe to themselves what is entirely due to their Master. The *Defect* of such Men, may be gathered from the Punishment inflicted on *Rebels*; who, attempting to appropriate the Honour and Prerogative of their Prince to themselves, incur the severest *Penalty*: They lose all, instead of gaining more: Whereas, faithful Servants, that seek only their Prince's *Glory*, may enjoy safely, the good Things which belong to the Prince himself.

XXXIII.

HUMILITY is the *essential Character* of a Christian, or of one in whom CHRIST is formed. Tho' CHRIST, being in the Form of GOD, esteemed it no Usurpation

on to be like God; yet he humbled himself to the lowest Degree of a Servant, and performed an Act of infinite Love, the essential Quality of God himself. He therefore, who comes nearest to his Saviour's *Obedience, Love, and Humility*, will have the greatest Share in his Name, which is above all Names. Those are most beloved of God, who descend *lowest* in the Performance of his Will; which Will is nothing but Love, and a Delight to impart his Happiness to such as are most poor in their own Eyes. Upon this account, They will shine brightest that have been most instrumental in bringing others to Righteousness.

XXXIV.

God in his Mercy affords us now and then a little Sight of the glorious Abode of his Saints with himself, which is the Aim of our Pilgrimage. But in our moving forward, we meet with one Hill after another, that intercepts our Sight of the Dwellings of Peace and Joy. What then? Shall we give over our Journey, or go back again? No: True Christian Souls will press the more forward, when they find themselves out of sight of their beloved Home. A sure sign, this, that we are drawn by a divine Loadstone, when
our

18 *The Divine Life in, &c.*

our longing for, and hastening toward the Center of Happiness, doth not decrease, but increase.

XXXV.

It is a strange thing, that Love to the Creature should be stronger than Love to God; and that many are continually sacrificing their *Lives* to the Love of the Creature, whilst there are so few that are willing to sacrifice Life, or any of its Enjoyments, to the Creator. The Power of Darkness, and the Deceit of the Heart, are so great in Men, that they reckon it Madness to do so much for God as thousands are doing for the Creature.

O THOU, who art the Fountain, and exceeding great Reward of perfect Love! make me truly thankful for this great Mercy in giving me a Sense of these things: And strengthen me with thy heavenly Aids, to overcome all Hindrances that oppose my constant acting for thee, and according to thy divine Light and Guidance. Do thou guide me continually by thy Counsel here, and afterward receive me to Glory.

FINIS.